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WATER

A team of seven university students and leaders in YMCA work will leave Japan Fri., Dec. 8, for Nepal to help build a water supply system for a remote mountain village.

The team goes in response to a call from Dr. Noboru Iwamura, "the bearded doctor," who has been serving in the Himalaya region of Nepal for the past ten years. Iwamura is sent by the Japan Overseas Christian Medical Cooperative Service (JOCS).

The village of Ampipal is in the Himalaya mountains, 100 miles and a four-day trek west of Kathmandu.

Leader of the team is Jintaro Ueda, youth secretary of the YMCA. Before leaving Tokyo team members had three days of preparation and orientation that included buying supplies and equipment, hearing lectures on service and development, meeting with Nepali students in Japan and being introduced to the Nepalese language.

En route the team will stop in Bangkok Thailand, where they will be exposed to consultation on "A Critical Analysis of Japanese Economic Expansion in Thailand," which is being held by 15 Thai SCM leaders. Rev. Kenichiro Mochizuki, United Church of Christ in Japan missionary at the Chiang Mai Theological Seminary, will serve as interpreter.

After a few days in Kathmandu, the team will start on foot for Ampipal. They are due to return to Japan Jan. 6.

Among the team members is Dr. Kenji Hara, of the Tokyo University Hospital and the Takahashi Group of Mukyokai (Non-Church Movement). He and other young doctors in the JOCS have sometimes felt the JOCS is paying too much attention to Dr. Iwamura's work but are told "you have to go and see it for yourself before making such criticism." So, says Dr. Hara, I will go and see....

Each team member is responsible for raising \$600 apiece toward his own expenses, the balance of the cost of the expedition being born by the YMCA and the JOCS. The members of the team in addition to Ueda and Hara, are introduced below, with their comments:

Kohei Izawa, Senior, Tohoku University School of Science; Sendai Lutheran Church - "I hope that they will be able to use our ideas and our abilities in building a safe water supply."

Gensaku Ueji, Junior, Ryukyu University School of Agriculture; United Church of Christ, Mawashi Church, "The people of the developing countries will be able to understand us Okinawans, who have been discriminated against in the past."

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JCAN Dec. 8 * WATER (continued on page 1)
p. 2 (125) * Shiro Kusumoto, Junior, Tohoku University School of Economics;
* * * * * United Church of Christ, Sendai Rokubancho Church, "I
will be able to understand myself better through this
experience."

Jun Kurokawa, Junior, Hirosaki University; United Church of
Christ, Hirosaki Church, "I was impressed by the words
'use your body for the glory of God.'"

Tomoo Sawada, Sophomore, Ehime University, School of Physics,
United Church of Christ, Matsuyama Jyoto Church, "How
much can I, who am only 19 years old, absorb and think
about through this work camp?"

Ueda points out that this is an excellent first step toward making contact
with the young people of Nepal. The YMCA is deeply interested in service in
Southeast Asia and has already sent two secretaries, Hajime Fujimori to serve
as an Asian area secretary, and Yukio Miyazaki, for refugee relief work in
Saigon.

The JOCS sees this as an excellent opportunity to inspire a second gen-
eration of overseas workers, following in the steps of Iwamura, in Nepal,
Miyazaki in Nigeria, and Umeyama, Tamura and Sakai in Indonesia.

FELLOWSHIP CONTINUES

"The FCM's alive and is going to come back in
full bloom and glory with a big meeting in March,
with a headline speaker," so spoke William F.
Honaman, dean of the FCM Publications Committee,
when asked about the present status of the Fellow-
ship of Christian Missionaries.

Dr. Jurgen Moltmann, famed for his "Theology of Hope," has been invited
to lecture at a general meeting of the Fellowship, tentatively scheduled for
Sunday, March 11, 1973, at Tokyo Union Church. A business meeting will be
held at that time. The FCM, which ordinarily meets in the summer, did not
meet in 1972. Until the election of new officers, the Publications Committee
is acting as an interim executive committee.

ECUMENICAL CONFERENCE ON HEALTH

For the first time, the Asian Regional Executive Committee (FIAMC) of the
Catholic Medical Organization and the East Asia Christian Conference Christian
Medical Associations in Asia are co-sponsoring a conference of the Catholic
Medical Associations and the Christian (Protestant) Medical Associations in
Asia, in Bangkok, Thailand Dec. 7-13. The theme is "The Role of Health in the
Development of Nations."

Three delegates and three observers from the Protestant and three Catholic
delegates will attend from Japan:

Protestant Prof. Shunichi Yamamoto, Medical Faculty, Tokyo University;
Dr. Tadao Nagayama, Chiba University Hospital;
Dr. Yoshiharu Yamamoto, Iwai Hospital of Iwate Prefectural Hospital
Dr. Mariko Yamamoto, Iwai Hospital (observer)
Mr. Tsunegoro Nara, General Secretary, JOCS (observer)
Miss Mitsuko Kurebayashi, Public Health Nurse, Tokyo (observer)

Catholic Dr. Ritsutaro Kawakami, Kawasaki Hospital, Director of Japan
Catholic Medical Association -- Tokyo branch
Dr. Hiromasa Okada, Japan Medical Facilities Association,
Vice Chairman and Director of The Sakuradai Hospital
Dr. Fujiya Marui, Director of Japan Catholic Medical Association,
Osaka Branch and Director of Marui Surgery..

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In what is described as a new and historical ecumenical development, participants in the joint conference will examine the issues of

--health and healing in Asia in the next decade, and the church's role for the poor

--health, development and population

--health and education (education in the Asian context to solve Asian health problems)

The delegations are to include nurses, doctors and persons who influence the lay apostolate policies in the churches. They need not be in church-related hospitals or institutions. Emphasis is being made on the inclusion of younger members and potential leaders from each participating nation.

The conference provides a follow up of the Asia Ecumenical Conference on Development held in Tokyo in 1970, where issues of health, development and population were taken up and recommendations adopted. It is hoped that the Bangkok conference will launch concrete proposals for ecumenical cooperation in responding to those in need at various levels.

CHAPLAINS DISCUSS SERVICE TO 100,000 PRISONERS

Four hundred fifty chaplains and 150 prison employees attended the National Congress of Prison Chaplains held in Takamatsu Oct. 24-26. The chaplains included 250 Buddhist monks, 110 members of Tenrikyo, 10 Catholic priests, and 40 Protestant ministers.

There are approximately 100,000 persons in Japanese prisons. There are three categories of visitors who are allowed to see them, besides members of their families: the protectors of those who are to be "parolled"; lawyers, technicians, etc. called for consultation, and chaplains. Any religious body officially registered as a "religious juridical person (*shukyo hojin*) and a member of the National League of Religious (*Shukyo renmei*) is entitled to appoint prison chaplains. Until 1945, the prison chaplaincy was the private domain of the priests of Higashi Honganji Temple of Jodo Shinshu sect of Buddhism.

Asked about his work with the prisons, Father Labarthe, pastor of Kawagoe Parish in Saitama Prefecture, pointed out the ecumenical character of this apostolate, where Christians of all denominations, together with Buddhist ministers, share like experiences.

He described the situation of the prisoners in these moving words: "Though they are not physically molested, five, ten or fifteen years of prison life are enforced dumbness, loneliness, despair, vain expectations, promiscuity." Into this "place of nightmare," as Labarthe called the prison, the chaplain tries to bring some joy, some hope, in order to give his charges new insight into their lives." The Catholic chaplain, he said, "doesn't try to administer baptisms, although the majority of those sentenced to death receive Christian baptism. Rather, he tries to listen, to understand, and indeed receives many moving confidences..."

There are about 50 Catholic priests dedicated to this field of service. "We are asking for more volunteers.", Father concluded.

(adopted from To-Sei News, 11/24/72)

TV Notes

* Christmas Candle Service on NET (JOEX-TV), Dec. 23 (Sat.)
* 24:15--24:41. Program planned jointly by AVACO and NET
* will feature choirs, orchestra, pipe organ, etc.
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The group of nineteen persons attending the Council of Cooperation missionary orientation session in Tokyo Nov. 24-25 reflected some of the new trends in missionary personnel pattern, particularly the increasing use of the contract missionary relationship.

The group met officials in the Council of Cooperation, United Church of Christ in Japan, National Christian Council and other offices at the Japan Christian Center, heard a lecture on Japanese society and batted around their experiences in a new culture.

Among a total of 22 persons who have come into a COC relationship in the last year or two, 10 are "contract missionary teachers," meaning they come on the basis of a contract with a school, although the COC processes their application. This is one of the ways in which churches outside of Japan can continue to cooperate in the education mission even when budgets are cut, and a means by which Japanese schools can assume more of the financial burden of missionary teachers. Most contract missionaries apply for the "missionary associate" status, which relates them to the United Church of Christ in Japan even though it is not serving as their guarantor.

Among the contract missionary teachers are 5 from Canada and 3 from the United States. Another has come from the Philippines, upon recommendation of The United Church of Christ in Philippines.

Most of the new personnel will be teaching English; in addition, there are two rural workers--a couple who have come as volunteers--a pastor, a secretary, a library science specialist and a journalist.

The emergence of contract missionary teachers is bringing a reverse in the downward trend of new arrivals in the past years and appears to suggest the possibility of continuing a significant missionary role in Christian schools.

NATIONAL FOUNDATION DAY

The NCC Special sub-committee on the Yasukuni Shrine Problem announces its February 11--National Foundation Day--public meeting to be held at the Hibiya Public Hall. The theme is "What Does Yasukuni Mean to Us?"--sub-title, "Aiming at a Daily Struggle".

One of the speakers will be: Haruki Wada, assistant professor, Dept. of Social Sciences, Tokyo University, who is a strong voice against the war in Vietnam and also a leader in the Oizumi Citizen's Movement to abolish the US military base in Asaka. Mrs. Yasuko Nakaya will speak concerning her experience as a Christian in opposing the conducting of a special religious ceremony for her husband, who died while serving in the *Jieitai* (Self Defense Forces). Her case is now under consideration in the courts.

ORDER OF NURSING SISTERS COMPLETES NURSING HOME

A new home for the aged, *Ai no Sono* (Garden of Love) was recently completed in Kami Tomida-machi, Nishimuro-gun, Wakayama Ken. The home began operation in September. It has a capacity of 80 beds and accepts patients 65 years old and over who are bed-ridden. The project was spearheaded by the Sisters of Holy Love of the Japan Seikokai, an order of nursing sisters which is also supplying nurses for the home.

Bishop Naohiko Okubo presided at the formal dedication early in October.

INTERMEDIA CARD USES WATANABE ART

A stencil design of the Holy Family by Sadao Watanabe has been chosen as one of the three Christmas card designs which Intermedia is reproducing for sale in the United States through the National Council of Churches of Christ in the U.S.A. Profits go to support the Christian literature and literacy work around the world.

Rev. John Nakajima is attending the Triennial Assembly of the National Christian Council of Churches in the U.S.A. in Dallas, Texas., Dec. 2-7. The theme of the Assembly is "The Demands of the Gospel in a World of Conflict."

To bring wider views to bear on "Justice, Liberation, Human Fulfillment," invitations have been extended to persons from outside the United States.

KOJIRO HATA DIES

The sudden passing of Dr. Kojiro Hata on the evening of Nov. 25 marked the end of an era for The Doshisha in Kyoto. Dr. Hata had been a member of the Doshisha Board of Trustees since 1937 and its chairman since 1954. As the full time chairman of the Board of Trustees for the Doshisha, Dr. Hata has been a focal point of Christianity for the largest of Japan's Christian schools through two decades of rapid change. Beyond his beloved Alma Mater his influence was keenly felt in the Christian Endeavor Society, the Japan UNESCO Committee, the Rotary Club, Mainichi Radio and Television, the Private University Association of Japan, and a number of other organizations. He received the Order of the Sacred Treasure, second class, in 1965 and an honorary doctorate in 1971. Someone will be chosen to follow Dr. Hata at The Doshisha, but it will be impossible to replace him.

P.E.N. CONFERENCE AND JAPAN'S ROLE IN THE MODERN WORLD

by James M. Phillips

"What has been the influence of Nishida Nitaro, Japan's leading philosopher of modern times, on thinkers in other countries?" "Why do religious motifs keep appearing in Japanese literature, even in this secularized age?"

These were some of the questions pondered at the International Conference on Japanese Studies sponsored by the Japan P.E.N. Club, a writers' association. Meeting in Tokyo and Kyoto Nov. 18-25, this was the first such international gathering, bringing to Japan some 400 specialists in Japanese studies, including 281 from 39 overseas countries. Such a conference had been proposed by the late Yasunari Kawabata, the Nobel Prize-winning novelist and P.E.N. Club President. The extensive financial underwriting required from Japanese business firms and the government to bring so many visitors to Japan aroused criticism that the conference was merely a public relations effort for "Japan, Inc." But the actual proceedings made it clear that the gathering had a much broader purpose--to establish both an open forum and personal channels for a better understanding of Japanese culture, both past and present, especially in relation to the modern world.

After a reception in Tokyo the conference got under way in Kyoto with opening lectures by Edwin O. Reischauer and Kojiro Yoshikawa. The members then divided into sessions on such themes as classical literature, literature since the Meiji era, problems in Japanese studies, and religion and thought. Some of the issues that emerged in these sessions, particularly in that on religion and thought related to the role of Christianity in modern Japan:

1) *Modernization and cultural identity*: Japan's experience has shown that modernization does not necessarily mean loss of a nation's cultural identity. To some extent, Christianity has played a role in shaping the cultural identity of Western nations, and even of modern Japan, although the extent and significance of these contributions are matters of opinion. Indeed, the role of Christian faith in making such processes creative rather than destructive of human values is very great, although this potential has rarely been actualized.

2) *Christian faith* as "good news" or "a stumbling block"? Christian faith has been both supportive and critical toward Japanese culture, as toward the cultures of all other nations. From the time of St. Paul, Christians have needed the wisdom to discern the proper relationships of their faith to their culture and to other cultures.

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in modern society in moulding the images and dreaming the dreams that influence the lives of all. Since the Meiji Era, Christians in Japan have had a kind of affinity with this group of people, a relationship that has brought both advantages and difficulties to both sides.

4) *The human dimension:* Although people can talk or write about "international understanding" in very expansive terms, it means little until creative international experiences become part of the lives of individuals and groups.

CONFERENCE ON CHRISTIAN EDUCATION HELD IN OKINAWA

"Considering Japanese Education"--the churches' relation to education" was the theme of a Christian Education Research Institute sponsored jointly by the NCC Division of Christian Education and the Okinawa Christian Council in Naha Nov. 2-4.

Speaker Jinken Murakami, pastor of the United Church of Christ Kenji Church and a church kindergarten principal, stated that in the past education in Okinawa has been a form of "colonial education". Now education appears to be seeking to develop manpower for capitalism and militarism. The churches' concern for education has largely been at the point of whether or not the kindergarten or school student has become a Christian, an approach that shortchanges the importance of education. Murakami made the point that churches in Japan should nurture individuals who will participate in movements of present-day education, and this means pastors need to encourage church members to be concerned for general education and its content.

Prof. Masahide Ota of Okinawa University spoke on the Okinawan-consciousness as it relates to education. Education should be a process of drawing out those receiving the education (the students) but the present educational approach makes central not those receiving it but those who are pushing it--that is the education authorities and teachers he said.

Other speakers included Choshin Kabira, director of the Okinawa Research Society, Hiroaki Fukichi, head of the Okinawa Teachers' Union, President Osamu Taira of the Okinawa Christian College, Minoru Uchida, pastor of Sanko Church, Shinagawa, Nihon Sei-ko-kai.

Rev. Minoru Ogusuku (Oshiro), pastor of Etoman Church, Okinawa, was one of those invited to participate, but he found himself questioning from the beginning the intent of the consultation. "I am not opposed to the Institute's intention of looking "at the course of Christian education up to the time of reversion and since reversion" he said, but what are you thinking of when you say "Okinawa" and "reversion"? Itake it that Okinawa was merely taken up as a topic because Okinawa has reverted to Japan but that not much attention was given to "reverted Okinawa."

Ogusuku makes the point that Okinawans continue to look at "Okinawa" and "reversion" as a decision thrust upon the people by the government rather than one made in accordance with the hopes of the people. He says that although he was in the midst of the movements in the PTA and as a pastor, he himself could do nothing but go along with the central government's decisions and policies on Okinawa, which is the underlying reason for his present concern.

"It is all right to look at the local level from Tokyo's standpoint. But this must not lead us to doing away with the grass roots movements themselves. At this point I express my accord with the intent of the NCC Christian Education Division but at the same time appeal urgently for us to continue to assert that the movement toward centralization and the Okinawa reversion is the ready-made decision of the government. I myself wish to kick off this "ready-made" reversion and make the reversion a clear decision by the people. In this way we can drive a wedge into today's general education."